September 16
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"As cold waters to a thirsty soul, so is good news from a far country" (PROVERBS 25: 25).

No. 38, Vol. LXXXII. Thursday, September 16, 1920. Price One Penny.

THE MILLENNIAL STAR.

XVII.

IN the second number of volume sixty-one, January 12, 1899, it is stated that there were issued during the previous year from the *Millennial Star* office, 3,500 Books of Mormon, 480 Doctrine and Covenants, 5,100 Voice of Warning and about 800,000 other booklets and tracts. Also that the average weekly circulation of the *Star* was over 1,400 copies.

While Elder Wootton held the position of assistant editor throughout this volume, Elder Henry W. Naisbitt counselor in the mission presidency, besides attending many conferences and other meetings, contributed regularly to the *Star*, averaging at least one leading article per issue with much other matter and a number of poems.

The statistics for 1898 appear to have realized Elder Rulon S. Wells' expectations. There were reported in the European mission 12,727 members, 1,640 baptized, 473 emigrated, 1,074,095 tracts distributed, over 500,000 houses visited and 110,000 gospel conversations. The arrival of Elder James L. McMurrin, President Platte D. Lymans' first counselor, May 11, 1899, is mentioned in the issue May 18th; his delay being caused by attendance at the sessions of the Idaho legislature, of which he was a member. The arrival as missionaries of Elders Joseph F. Smith, Jr., Cyrus W. Gold, William H. Gardner, Daniel H. Robison and others June 3, 1899, is noted. In numbers for June and July the arrival of a number of ladies from Zion, mostly to attend the International Council of Women at London is referred to. Among these were Mesdames Emmeline B. Wells, Prescilla P. Jennings and her grand-daughter Lucille, Mrs. A. W. McCune, Mrs. Harold Jennings, Mrs. William Sanders, Mrs. Susa Young Gates and her mother Mrs. Lucy B. Young, Mrs. Lydia D. Alder, Mrs. Margaret Caine, Mrs. Jesse Knight, Misses Kate

Thomas, Clara Holbrook and Josephine Booth, Mrs. Chester F. Campbell and others. These ladies not only attended the meetings of the Council, but several of them spoke at meetings of the saints in various parts of England, and some were regularly assigned to labor as missionaries here. The ladies of the Council were entertained at Windsor Castle, seeing the Queen as they were assembled in the palace grounds. Sister Wells wrote Elder Naisbitt of this, observing: "Of course you know we went to Windsor Castle and saw the Queen and had tea, etc., and most wonderful of all, thirteen women from Utah were in that company." She further says:

"I had a very good opportunity of speaking at a meeting on July 1st in Convocation Hall, London, on our Relief Societies, their origin, organization and results, also of our Jubilee in 1892, in fact, all I wanted to tell of its system, methods, conferences, financial, statistical, philanthropic, benevolent, charitable and industrial movements. I could even have had more time, but felt I had said enough for once. One lady sent up her name to speak with me and ask questions when meeting was over, and I talked with her and promised to send her more information."

In the July 27th issue President Lyman writes interestingly of his extended tour of the missions on the continent, mentioning the pleasure he enjoyed in the company of the respective mission presidents: A. H. Schultess of the German; H. E. Bowman, Swiss; A. L. Farrell, Netherlands.

The return to Utah of Elder James E. Talmage, August 5th, after his visit to Edinburgh, where he met with the Royal Society—of which he was a member, is mentioned. The death at Cardiff of Elder Samuel T. Clarke, laboring in the Welsh conference is published, September 21st. His funeral which President Lyman attended was held on the 24th. Mention is made of Professor John J. McClellan, passing October 18th, through Liverpool on his way to Utah, accompanying a fellow student, Walter Bond, who was ill. Professor McClellan expected to soon return and resume his musical studies at Berlin.

In the November 16th issue mention is made of the serious illness of Elder Franklin D. Richards, president of the Twelve, and the last number of volume sixty-one records his death as occurring at Ogden, Utah, December 9, 1899. An extended biographical sketch occupies most of the first number of volume sixty-two. In it an account of his activities as president of the European mission and publisher of the *Star* is given. The release of Elder Heber B. Smith to return home, after laboring five months in the business department is noted February 1, 1900, and the return of Elder F. F. Hintze after two years in Turkey. Elder James L. McMurrin started March 17, 1900, on a four months tour of the continental missions. The issue for March 22, 1900, contains an account of the death of Mrs. Catherine Salisbury at her home, Fountain Green, Hancock County, Illinois, February 2, 1900, at the age of 87 years.

She was the sister of Joseph Smith the Prophet, and the last of his father's family living. The appointment of Elder Reed Smoot to fill the vacancy in the quorum of the Twelve Apostles made by the death of President Richards is published April 16, 1900. The editorial in the May 24th number is upon the "Scofield Disaster" recounting the death by explosion in a Utah coal-mine of two hundred and fifty miners—the worst disaster that had ever happened there.

The death of Elder John Jaques June 1st, 1900, at Salt Lake City, is recorded June 14th, with a brief sketch of his useful literary life and a feeling tribute by Elder Naisbitt, in which he says his song, "Oh say what is truth?" will preserve his memory for generations yet to come. The June 28th issue mentions a number of distinguished visitors to the Liverpool office, among them Elder B. G. Thatcher and his interesting wife, who have been laboring nearly three years, mostly in Holland, where she had acquired such fluency in the Dutch tongue that she spoke frequently in public meetings there.

The release of Elder Wootton, active editor of the *Star*, to re-return home August 2nd 1900 was announced July 26th. A visit from Elder T. G. Webber and wife, who had been spending some time at Llandudno, was mentioned in the August 16th issue. They returned home September 1st. As we write, word comes from Salt Lake City that Colonel Webber, for nearly fifty years connected officially with the great Z. C. M. I., had died August 15, 1920. He performed a mission in Switzerland many years ago. The concluding paragraph of a letter from Elder J. M. Sjödahl, September 27th, 1900. says: "In Sweden there are now sixty missionaries from Zion, in Denmark, fifty-eight, and in Norway, forty." In the December 20th number, mention is made of the visit of President George Q. Cannon to the Sandwich Islands, to attend the semi-centennial anniversary of the introduction of the gospel there. He was one of the ten elders, who were the first missionaries sent there in 1850. He labored among the Hawaiians five years and translated the Book of Mormon in their language. This was his first return visit after a lapse of forty-five years. From Elder Wootton's release President H. W. Naisbitt took the entire charge of the editorial department until he with his associates, Presidents Platte D. Lyman and James L. McMurrin were released, June 6th, 1901.

In the first number of the sixty-third volume the addresses of mission and conference presidents are given. We notice among them the names of Sylvester Q. Cannon, Holland; A. H. Schultess, Germany; L. S. Cardon, Switzerland; George Q. Morris, London; F. A. Mitchell, Newcastle; Samuel J. Parish, Sheffield. This volume for the year 1901 is noted for the deaths of eminent persons which its pages chronicle. In the issue for January 24th, the demise of Queen Victoria is announced in this beautiful tribute:

The first great shock of the twentieth century has come to the world in the death of Her Majesty Victoria, Queen of Great Britain and Empress of India. A brief illness, augmented doubtlessly by mental strain of domestic sorrow and protracted war, sapped the life of a glorious woman, whether we estimate her as virgin, wife, mother, widow or Queen. The British Empire has a "big heart," and it was filled in her; reverence had deepened into love, and sympathetic prayers and tears gave testimony to a wondrous reign. From her first prayer before the Archbishop of Canterbury, on the morning of June 21st, 1837, to the last hours in consecrated Osborne, she evinced that trust and reliance on Divine direction "which becomes the throned monarch better than the crown." National and international condolence will be extended to her Royal family, and uncounted millions will hope that the rule of her successors may be as calmly prosperous, brilliant and lasting as that of their departed and immortal Queen and mother.

President Lorenzo Snow's new century "Greeting to the World," delivered at a memorable gathering in the tabernacle at Salt Lake City, January 1, 1901, and sent from there to all parts of the world, was published in the number for January 31. The statistical report for the year 1900 shows a remarkable increase. The totals of members are as follows: Great Britain, 4,947; Scandinavia, 5,553; Germany, 1,523; Switzerland, 1,222; Netherlands, 1,658; Turkey, 190; grand total, 15,093. There were 1,606 baptized; 510 emigrated; strangers houses visited, 604,995; tracts distributed, 1,683,427.

In the March 14th number, the death of Professor Karl G. Maeser on February 18th, is published with a biography. The return of President George Q. Cannon and his party, January 16th, from their visit to Hawaii, where a three days celebration was held, was published in the February 7th number of the *Star*. In the issue for April 18th appears with modest black cross-rules an account of his death, which occurred on April 12, 1901, at Monterey, California, with further particulars and the funeral services in the issues of May 2nd and 9th.

The reception extended to Elders Francis M. Lyman called to preside in Europe and Heber J. Grant to Japan on April 22, 1901, was reported in the *Star* May 16th, and in the next issue the arrival at Liverpool of President Lyman and his wife on May 17th is noted; also that Charles W. Nibley and wife had arrived for a brief visit. In the April and May numbers President James L. McMurrin's letters reporting his visit to the continental conferences were published. On June 6, 1901, the valedictory of the retiring presidency was issued, and they sailed for home the same day. In it they say more than two and a half years have flown with the rapidity of a weaver's shuttle, since they came and took charge of the mission and direction of the labors of near five hundred elders. They add:

Since we reached these shores, some seven hundred and fifty missionaries have signed the register at this office, besides a great many visitors for business, social or religious purposes. Over a million tracts have been

distributed each year in the British mission alone, and that by the Elders from door to door, exclusive of great numbers given away in the streets and elsewhere, or sold or loaned; the total is simply astounding for it means one tract for every one-fortieth of this teeming population annually. Conferences, district and special services outside of the regular local meetings have been held, and in the united mission not less than 3,800 have been baptized.

(TO BE CONTINUED.)

NEW ENGLAND IN UTAH.

BY FRANK R. ARNOLD, in *Young Woman's Journal.*

THERE are many reasons why Utah should take a keen interest in the Pilgrim Tercentenary. A Utah sculptor is preparing the statue of Massasoit, the friendly Indian chief who welcomed the Pilgrims. Many Utahns have made the pilgrimage to the Joseph Smith farm at South Royalton, Vermont. Many have tramped the New England hills to offer new theological lamps for old. But more than all this, Utah is the spiritual daughter of New England. In spite of the cosmopolitan nature of her population to-day, as varied as that of any eastern or western state, the backbone of Utah is New England stock and New England Puritanism. The stock, in spite of its many transplantings and waterings on the way from New England to the inter-mountain region, is almost as English as that of the newcomers that came to Utah directly from England in the fifties and sixties. The Puritanism is, however, much modified by latter-day theology. It has more joy and less gloom, but it is intimately linked up with Puritanism in its absolute adherence to the will of God and in its making religion the center of all social life. Even fifty years ago in New England if you were not the member of a church you had but little social standing in a community, In the New England town meeting, even as late as 1820, the first subject to be settled was the money to be appropriated for the minister's salary. Among men of English stock and English heritage, it is so only in Utah that spiritual and social affairs are closely linked, and the man outside the church cannot enter whole-heartedly into the social life of the small Utah community. Even children realize this and it is not surprising to hear a "Mormon" boy say to a non-"Mormon," "Come on to priesthood meeting. It is no fun not being a 'Mormon.'"

When you think of the Snows and the Grants, the Bullens and the Crocketts, the Youngs and the Hatches, New Englanders all by tradition and blood; when you look up your family tree and see how closely Utah and New England family stocks are linked, then you realize how fitting it will be for every Utahn to take some part in the three hundredth celebration of the coming of

the Pilgrims to New England. *Noblesse oblige* that the Utah descendants of the New England clan and their friends should bear testimony to the value of New England ideas as a national and a state asset. Just as in 1916 we all kindled anew our Shakespearean enthusiasm, so in 1920 we all want to do something to increase our love of New England, our understanding of the New England forebears. We want to love Utah more by a better acquaintance with her New England roots. We want to read Alice Morse Earle's books on Colonial New England and then visit the Deseret Museum and see how much akin were the living conditions of early New England colonists and early Utah pioneers. We want especially to read the books and poems that reveal the New England character. First of all, among these, comes that masterpiece of Yankee thrift, intelligence, and common sense, Benjamin Franklin's "Autobiography." No New England book is so full of the perfectability of a human being, the possibility of self-improvement, the value of wise conduct of life, ideas that are the very bone and fiber of the Utah character. The "Scarlet Letter" shows the Puritan horror of sin. "Elsie Venner" is a New England picture of the aristocracy that is made up of native ability, courtesy, and long association with fine minds and the best traditions of life. A study of Lowell shows us further the ability of the New Englander to take on polish. In Howell's "Silas Lapham" we see the uprightness of the New England business man. This year, again, we should be permeated with the lofty, other-worldly spirit of Emerson, and because we have New England ancestors it should be easier for us to make his lines the mainspring of our character: "When duty whispers, 'Lo, thou must,' the Youth replies, 'I will." And then there is Whittier, the poet who paints New England farm and home life more tenderly and strongly than any other American writer; Thoreau, who shows what a blessing strong individuality may be and how "my mind to me a kingdom is." He, more than any other New Englander, would have loved to bury himself in the Utah canyons and live there the simple life that we all like to revert to every summer.

This is to be the year above all others for individual and club study of New England history and literature, especially in its relation to Utah. A simple, permanent Pilgrim Memorial that every Utahn can set up is to plant a New England elm, a white pine, or a Concord grape. The wine glass shaped elm will do well in any well drained moist spot. The white pine needs only sand and moisture, and though you may prefer California varieties for the table, there is no better grape for preserving than the slip skin Concord. It is time for every state, both east and west, to make its Pilgrim tercentenary plans, Massachusetts naturally leads, for a conference was held in Boston on September 16th of last year to consider plans for the national celebration of this event. It was

distinctly announced that the date for the opening of the celebration fixed by the State Commission was to be December 21, 1920; the celebration running through 1921. This means longer time for preparation, and postponement of activities in the schools until next fall. An interesting account was given of the steps proposed to be taken by the State Commission, and a representative of the British organization for promoting the Tercentenary contributed an interesting statement of what it was proposed to do across the seas. The celebration will begin there in August, following the course of Pilgrim history. The *Mayflower* will set sail from Holland, and will reach Plymouth, England, September 6th. That day will be observed throughout the country as a day of solemn celebration. It is proposed that we connect up in this country with these beginnings in England.

Meantime, the Drama League, while taking advantage of the long period allowed for developing its scheme to promote celebrations, pageants, and play, will go forward with its Play Competition in order that the prize plays may be made available in good time for use throughout the country. The date for the closing of the competition has been put forward to March 1, 1921. The publications of the bibliography and the pamphlet which is to offer assistance to schools and organizations throughout the country, will be pushed; and in addition a study course for the use of clubs will be prepared. At the recent meeting of the Directors held in New York City, action was taken looking toward the formation of a strong National Committee which shall combine the various organizations interested in the Celebration.

A PRAYER.

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet.

But pray that, when the tempest's breath
Shall fiercely sweep my way about,
I make no shipwreck of my faith
In the unbottomed sea of doubt.

PHŒBE CARY.

THURSDAY, SEPTEMBER 16, 1920.

EDITORIAL:

THE MAYFLOWER PILGRIMS.

The celebration of the three-hundredth anniversary of the sailing of the *Mayflower*, with its little band of Pilgrims, September 6, 1620, from Plymouth for New England, is going forward with much interest and enthusiasm at the old town in Devonshire. People are assembled there from America, and from Holland, and from many parts of England, and other places to participate in elaborate ceremonies commemorative of the notable day and event. The correspondent of the *Times* writing from there says:

"To-day was the actual anniversary of the sailing of the *Mayflower* in 1620, and the Plymouth celebrations of the tercentenary culminated in a series of events which lasted from early morning until late at night. Plymouth has indeed lived crowded hours, and it gave itself a holiday the more thoroughly to enjoy them. It literally shut up shop and closed its schools and made a day of it. There were among other things a conference, a civic luncheon, a banquet, the laying of foundation-stones, and the opening of buildings, a Free Church demonstration, which was also a tribute to the Pilgrim Fathers, concerts, and a performance of the pageant. But the central event was a procession through the streets, of the performers in the pageant and of the civic authorities and other representative people, ending in gatherings on the Barbican, from which the Pilgrims took their departure and on the Hoe, with which so many happenings in the history of Plymouth and the nation are associated. Although simple, the ceremonies on the Barbican were most impressive. The assembly included not only all who are prominent in the life of the town, but the many distinguished visitors who have come to Plymouth for the occasion. Among them are many representatives of the United States and Holland, as well as men and women eminent in our country. The Mayor and other civic dignitaries wore their robes and chains of office, and were attended by the mace-bearers. Some of the Bishops were also robed. The whole scene was gay with flags, the Stars and Stripes floating side by side with the Union Jack, and the quay was packed with spectators."

The contrast of this great celebration, in which the notables of the nation, especially its church dignitaries, are taking part, with the silent and secret departure of the refugees fleeing from the intolerance of the high churchmen, and the liturgy, ceremonies and discipline of the established church is most marked. The hardships to which the Puritans were subjected in this country, in the

beginning of the 17th century, was directly responsible for the emigration to the New World of that company of settlers, whose faith and moral courage, whose hardihood, industry and perseverance triumphed over the bigotry and persecution of their enemies and the natural barriers of the forbidding New England coast. They were animated by an inspiration from God, which knew no failure. They did not themselves understand the impelling force which urged them on to the fulfilment of their foreordained destiny. They only knew they must go forward and overcome every obstruction and conquer every foe. The set time had come to raise in the land of promise the gentile standard of Liberty. There they established the foundations of a nation of freedom and became the heroes of succeeding generations. Their descendants, as numerous as "the sands on the seashore," are everywhere this year singing their praise, honoring their memory and glorifying their achievements of three hundred years ago, when they landed that wintry day on the Massachusetts shore.

"The breaking waves dashed high
On a stern and rock-bound coast;
And the woods, against a stormy sky,
Their giant branches tossed.

* * *

Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,
Freedom to worship God!"

J. F. W.

THE NORWICH CONFERENCE.

THE semi-annual Norwich conference was held at Norwich, Sunday, September 5, 1920. Elder Junius F. Wells of the Liverpool office, President James Gunn McKay, Elders Ernest H. Kearl. William H. Horlacher, and James Arno Kirkham of London, were in attendance. During the day one hundred and two people took part on the programs, and all sessions were started and closed on time. The Life and Mission of the Prophet Joseph Smith was the theme followed throughout the day. All of the five sessions were well attended. The morning was devoted to exercises portraying the life of the Prophet, and the restoration of the everlasting gospel. The priesthood and lady missionary session was given to ascertaining the standing of the officers and impressing upon them the necessity of carrying out their responsibilities. At the sacrament meeting forty-four members arose and bore testimony that they know the gospel has been restored. In the evening meeting the traveling elders occupied the time upon subjects and doctrines of the gospel. The hall was made pleasant with flowers, and the Spirit of the Lord permeated the conference throughout.

CHIVALRY (II).

THE exploits of the English Chivalry, which occupy several hundred pages of the Chronicles are introduced in the following words: "To encourage all valorous hearts and to show them honorable examples I, John Froissart will begin to relate the actions of the noble King Edward III. of England, who so potently reigned, and who was engaged in so many battles and perilous adventures from the year of grace 1326, when he was crowned king."

After paying a tribute of praise to King Edward's valiant comrades, naming chief among them, the Prince of Wales, the king's son, the Duke of Lancaster, Sir Reginald Lord Cobham, Sir Walter Manny of Hainault, Sir John Chandos and Sir Fulke Harley; and of their opponents writing that "in France, also, was found good chivalry, strong of limb and stout of heart, in great abundance; such as King Philip of Valois and his son King John, John, King of Bohemia, Charles, Count of Alençon, the Count of Foix and many others," Froissart records the following clear statement of the contention of the King of England and of the throne of France.

"King Edward II. had married the daughter of Philip the Fair, King of France, who was one of the greatest beauties of her time, and by her had two sons and two daughters. The elder son was our noble king, Edward, the other named John, died young. Of the two daughters the elder was married to King David of Scotland, and the younger to Count Reginald. History tells us that Philip the Fair, had three sons, besides his beautiful daughter Isabella the wife of Edward II. Three sons in turn all became King of France and died without male issue. Whereupon the prince and barons of France, holding the opinion that no woman ought to reign in so noble a kingdom, determined to pass by Queen Isabella and her son, and to confer the government on Philip of Valois; which exclusion of Isabella from the right of succession to the throne of France became the occasion of the most devastating wars as well in France as elsewhere, and the real object of this history is to relate the great enterprises and deeds of arms achieved in these wars."

After the famous battle of Cressy, in which France lost eleven princes, twelve hundred knights and thirty thousand men, left dead on the battlefield, Edward marched his victorious army to the strong town of Calais, which he had determined to besiege. When the governor of Calais saw the preparations of the King of England, he collected all the poorer inhabitants and sent them out of the town, in order that the provisions of the place might last the longer, he resolved, moreover, to defend the town to the last.

The siege lasted a long time, during which many noble feats of

arms and adventures happened. On several occasions the King of France attempted to raise the siege, but Edward had so guarded the passes that he could not possibly approach the town. The people of Calais all this time suffered very greatly from want of food; and when they found there were no hopes of succor they entreated the governor to surrender the place, upon condition that their lives were spared. Edward, at first, was unwilling to accept anything but an unconditional surrender of all the inhabitants to his will; at the remonstrance of Sir Walter Manny, however, the king finally agreed to have placed at his absolute disposal six only of the principal citizens, who were to come out to him with their heads and feet bare, with ropes round their necks, and the keys of the town and castle in their hands; upon this being complied with, the rest were to receive his pardon.

After some hesitation, six citizens were found ready to purchase the freedom of their fellow sufferers upon these hard terms. They left the town in the way appointed by the king, who received them with angry looks, and ordered their heads to be struck off without delay; all who were present entreated him to have mercy; but he replied that the people of Calais had done him so much damage, and put him to so much expense, that it was proper they should suffer for it; and without doubt these six citizens would have been beheaded had not the queen, on her knees and with tears in her eyes, entreated him to spare them. "Ah, gentle sir," she said, "since I have crossed the sea with great danger to see you, I have never asked one favor; now I most humbly ask, as a gift, for the sake of the Son of the blessed Mary, and for your love to me, that you will be merciful to these six men." The king looked at her for some time in silence, and then said: "Ah, lady, I wish you had been anywhere else but here; you have entreated me in such a manner that I cannot refuse you; I therefore give them to you to do as you please with them." The queen conducted the six citizens to her apartments and had the halters taken from round their necks, after which she newly clothed them and served them with a plentiful dinner; she then presented each with six nobles and had them escorted out of the camp in safety.

This interesting anecdote is not recorded by any contemporary historian. The chronicle of St. Denis, even, says nothing about it. Its truth, however, need not be doubted. That Froissart fails to commend the noble self-sacrifice of the six brave citizens, who were willing to give their lives a ransom for their fellow townsmen, may be accounted for on the ground that he was at the time writing up the heroism of the English, and reserved his praise for their deeds of valor, not those of their victims.

Calais, from its situation, was a town of great importance and Edward resolved to repair its fortifications and repeople it with English subjects. Sir Aymery de Pavie, a native of Lombardy, was appointed governor; and the king gave very handsome houses

in Calais to Sir Walter Manny, Lord Stafford, Lord Warwick, Sir Bartholomew Burghersh and many other knights. Here at this time the queen gave birth to a daughter called Margaret, and soon after returned with the king and her child to England.

Sir Aymery proved himself unworthy the trust reposed in him, for he attempted to sell the town to Sir Geoffrey de Chargny, and Edward found it necessary to again cross the channel and take other means to secure the possession of this important place. He embarked at Dover and came so secretly to Calais that no one knew of his being there. His men he placed in ambuscade in the rooms and towers of the castle, and then addressing Sir Walter Manny, said, "Sir Walter, I will that you be chief in this enterprise and I and my son will fight under your banner." Sir Geoffrey was to take possession of the castle on a certain day, and when it arrived he drew up his forces near to Calais. and sent forward Sir Odoart de Rentz, with twenty thousand crowns, which were to be given to Sir Aymery as the price of his surrender.

At his approach Sir Aymery let down the drawbridge of the castle and opened one of the gates, through which Sir Odoart and a small party of men, who attended him, passed unmolested. He delivered the crowns in a bag to Sir Aymery, who on receiving them, said he supposed they were all there, but there was no time then to count them. Flinging the bag into a room he locked the door, and bade Sir Odoart follow him to the great tower, that he might at once become master of the castle; on saying this he went forward and pushing back the bolt the door flew open. Now in this tower was the King of England and two hundred men, who immediately sallied forth with swords and battle axes in their hands, at the same time crying out: "Manny, Manny to the rescue: What, do these Frenchmen think to conquer the castle of Calais with such a handful of men!"

Sir Odoart and his party could see that no defense could save them, so they surrended without resistance, and some English troops well mounted then quitted the castle and made towards Sir Geoffrey de Chargny, keeping up the cry of "Manny to the rescue!" When Sir Geoffrey heard this he suspected they had been betrayed and addressing those around him said: "Gentlemen, if we fly we shall lose all; it will be more advantageous for us to fight valiantly and the day may be ours." "By St. George," said some of the English who were near enough to hear him, "you speak the truth, evil befall him who thinks of flying!" and, so saying, they rushed to the combat. Fierce and bloody was the battle, but it did not last long; the result of it was that the French were quite discomfited and driven to retire. The King of England, who was incognito under the banner of Sir Walter, fought most nobly; he singled out Sir Eustace de Ribeaumont, a strong and valiant knight, who twice struck the king down to his knees, but who was at last himself overpowered and gave up his sword to King Edward, saying:

"Sir Knight, I surrender myself your prisoner, for the honor of the day must fall to the English."

This occurred on the last day of December, towards the morning, in the year of grace 1348. When the engagement was over, the king returned to the castle and had his prisoners brought before him. It being on the eve of the new year he agreed to entertain them at supper. This he did most sumptuously, and when supper was ended he still remained in the hall, among the French and English knights, bare-headed, except that he had on a chaplet of fine pearls. He conversed freely with all present, and after reproving Sir Geoffrey de Chargny for his attempt to steal from him a castle, which had given him so much trouble and cost him such sums of money to acquire, he came to Sir Eustace de Ribeaumont and said, with a smile: "Sir Eustace, you are the most valiant knight in Christendom; I never yet found any one in battle who, body to body, has given me so much to do as you have this day. I adjudge to you the prize of valor." He then took off the chaplet from his own head and, placing it on the head of Sir Eustace, said: "I present you with this chaplet, as being the best combatant this day, and I beg of you to wear it all this year for love of me. I know that you are lively and love the society of ladies and damsels, therefore, tell it wherever you go that King Edward gave this to you. You also have your liberty free of ransom, and may set out tomorrow if you please, to go whither you like."

DE VALLIBUS.

THE DIVINITY OF HUMANITY.

IN these days of stress and strain, when the peoples of the earth are unsettled as never before, there is need of Divine assurance that this sphere of action is not the last for us.

How are we to gain this assurance? Can we receive it from an investigation of science? Or must we go to religion for it? The Latter-day Saints hold that

> "'Tis religion that can give
> Sweet assurance, while we live."

That life after death is proven by the spiritual experiences of the prophets of God, "since the world began" even down to the present day.

The divinity of humanity is questioned by a number of prominent thinkers of our day, but it is not denied or proven untrue by them. So-called gross materialists are agnostic rather than atheistic in their line of thought. Then we have a set of thinkers who believe that this body of ours is only for temporal service, and not to be continued in the next sphere of existence. These people are in direct opposition to some of our most sublime thinkers and writers, who hold that the body, if freed from disease and the dire

effects of the same, could continue for ever, because it would be capable of functioning without a hitch, so wonderful a machine it is.

Many of the religions systems extant are in an uncertain position relative to this important question. August Comte with his "Church of Humanity" taught his followers to make the most of this life; and the teaching is to be praised because it is correct doctrine as far as it goes, but it does not go far enough. These mists of doubt are dissipated by Divine revelation in these last days. The world is in dire need of Divine instruction, something more than inspiration or human instinct, for its guidance to stay clear of the treacherous shoals that would wreck the hopes of humanity for a better day.

The "Daystar from on high" has assured His saints that the day is near at hand when they that do transgress his laws shall pay the penalty, and they that do walk uprightly shall be blessed abundantly. The Latter-day Saints hold that the image of God means more than a mere mental impression which enables a man, because that he is higher than the animal kingdom, to love with understanding. They believe, and declare to the world that "As man is God once was, and as God is man may become." Does this not do away with doubt as to the divinity of man's humanity? Yes, and this doctrine is substantiated and proven by the Scriptures. Not by putting upon them any private interpretation, but by making the Word of God read as it is written. They believe the Bible to say what it means, and mean what it says. And that the plan of salvation is simply perfect, and perfectly simple; even that, as the Scriptures declare, "a wayfaring man though he be a fool need not err therein."

The world needs a positive assurance of the divinity of Jesus Christ and His mission. It needs a positive knowledge of the life after death, of future rewards and punishments. It needs the corrective influence of the gospel of Jesus Christ. The heart of the world is in the grip of the demon Doubt. And there is only one way out. And that is in the receiving of the message of the Redeemer.

You say, the world has had Christianity for twenty centuries and lo, and behold the state of the nations that are professedly Christian! Yes it is true. Yet, the truth lies in the fact that the world has not had the gospel, but many concoctions of religion put forth by men claiming Divine inspiration, and these doctrines do not harmonize with each other. The Good Book declares that there is but "One Lord, one faith and one baptism." And "Though we or an angel from heaven preach any other gospel" (than that which was first delivered to the saints) "let him be accursed."

The Divine injunction was and still is, to "Seek first the Kingdom of God and its righteousness and all else shall be added unto you." There are many sincere and honest souls who have been

seeking and are still seeking the Kingdom of God, and to those we would say:—If you are privileged to be a reader of this article, do not pass it by with "Pooh, pooh, we've heard this before." If you have not yet gained a knowledge of the restored gospel, I sincerely ask you to look into this matter for it is of eternal importance to you. You are a divine being, and before the world was framed you agreed to come into this world and partake of its cares and trials, that through them you might develop and become more like unto your Divine Parent. Even as Christ prayed unto the former-day saints for them to be perfect, even as their Father in heaven is perfect; so it is possible for us to grow in grace and in the knowledge of Jesus Christ, that we will partake of the perfection which He earned by being tried in all things, even as He.

If this is not the gospel of Jesus Christ, pray what is it? The writer whilst a young man preached for three years in the Wesleyan Methodist Church, and was disappointed at the limit there was to the doctrines of that church. As in this instance, for one case in point. When Jesus Christ prayed he prayed to His Father in heaven. But the Methodists declare that the Father and the Son are one person and cannot be separated. How then could Jesus pray to His Father in heaven, if that be true? Again, when Jesus was being baptized by John in the river Jordan, it is written, the Holy Ghost in the form of a dove descended upon Him, and the voice of God was heard from heaven, saying, "this is my beloved Son in whom I am well pleased." If God the Father, and God the Son, and God the Holy Ghost are "one inseparable," what of the Scriptures? Let all men be liars if you will, but the Word of God is true, and on the words of my God and His Christ, I will build my faith. "This is life eternal, to know God and Jesus Christ whom He has sent." Life eternal is more important than life temporal. The Divinity of Humanity is a proven thing with Mormonism, seek and ye shall find it.

AUBREY PARKER.

FROM THE MISSION FIELD.

Branch Conferences.—Sunday, August 15th, 1920, the Watford branch conference was held. President James Gunn McKay, Anna O. McKay, Elders Arthur H. Taylor and Harold E. Brough were present. Three sessions were held and a good spirit prevailed.

Sunday, August 22nd, 1920, the Ipswich branch conference was held. President James Gunn McKay, Anna O. McKay, Elders Ernest H. Kearl and George H. Hansen were present and addressed the meetings. Sunday-school session, the entire program was splendidly given. Sacrament meeting, priesthood and lady missionary meeting, and the evening session were well attended and a large number of interested investigators were present.

District Meetings.—A district meeting was held of the Gainsboro branch, Sunday, August 22nd, 1920. There were in attendance conference President Gardham Stainton and Sister Lily Stainton of York, the Grimsby branch was represented by President John F. Atterton, Sister Helen Atterton, Brother and Sister Arthur Preston. A Priesthood meeting was held during the day and encouraging reports were given. The speakers at the evening session were Brother A. Preston, President John William Manton of the Gainsboro' branch, President John F. Atterton of Grimsby and President Gardham Stainton of the Hull conference. A good spirit prevailed throughout the day and an enjoyable time was had by all present.

Socials.—A social and dance was held in Glasgow, August 26th, 1920, Brother A. B. McGowan presiding, in honor of Sister Edith Strutt Newton, organist of the Glasgow branch, who is leaving with her family to join her husband, Brother F. L. Newton, in London, and also Sister Jeannie McDonald and family, who are leaving for Vancouver, British Columbia. President W. Easton, on behalf of the saints, presented each sister with a small token of respect. The sisters suitably replied. Refreshments were supplied under the direction of Sister Jeannie Glass, president of the Relief Society. A very enjoyable evening was spent, and a vote of thanks was given to Mr. Donald Gray, who provided the music; there were about sixty present.

Saturday, August 26th, 1920, the North London branch annual reunion was held at "Deseret." The social gathering was largely attended, many strangers being present. A program of interesting speeches, recitations, songs and instrumental numbers was given. A luncheon was served. President James Gunn McKay and the traveling elders who are at present at the London headquarters attended and took part on the program, which was conducted under the direction of President William Hawkes, of the North London branch.

Saturday, September 4, 1920, the Norwich branch held a social at 5 Westlegate Street, Norwich. Music, recitations, and games furnished amusement and enjoyment for the goodly number present.

CONTENTS:

The Millennial Star (XVII.)	593	The Norwich Conference	601
New England in Utah	597	Chivalry (II)	602
Poetry: A Prayer	599	The Divinity of Humanity	605
Editorial:		From the Mission Field	607
The Mayflower Pilgrims	600		

EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.